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would visit their anger upon those who were guilty of such an indiscretion by making them blind or at least causing them severe eye trouble in later years.

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Everyone celebrates the tinsé at home by preparing all sorts of food (sagbo, rice, corn, beans, etc.). The people stuff themselves to the point of indigestion.

Thirty days after the anniversary celebration of the funeral of Oubri's mother, the Tansoba (war minister) returns to the emperor the rope used for the date of the tinsé.

Around the fortieth day, that is, a week after the departure of the Tansoba, the Loumbila Naba comes to salute the emperor. The latter gives him a cow to be slaughtered at Widin (section of the Ouidi Naba).

A week after the departure of the Loumbila Naba, [152] the Guilingou Tengsoba pays a visit to the Mogho Naba. We have already seen that it was an ancestor of this Tengsoba who asked Naba Zoungrana to send his son, Oubri, to administer the country and to help him drive out the Habé who today live by the cliffs of Bandiagara (Sudan). The Mogho Naba is obligated to give a cow and some salt to this Tengsoba.

Then comes the turn of the Saponé Naba (nayrdin, representative of Naba Kouda) who, with his followers, receives a cow and some salt. Finally, for Bonsa Naba, Kamsaonguin Tengsoba, and Pazani Tengsoba, the Mogho Naba has a sheep killed which is served with many plates of sagbo.

It should be noted that when the Tangsob-ramba appear before the emperor they put down their laya (magic axes) and are at once brought white roosters which they are expected to kill in the timpelem (courtyard).

Thus, it is apparent that this festival has no particularly remarkable features. Its sole aim is to make peace between the living and the dead and to give everyone a chance to eat well.

264 meal of sagbo in the evening.

What we call breakfast is hardly known. Between the two main meals, however, the chiefs have meat grilled or roasted. They are very fond of it and have it seasoned with enough salt and pepper to make it possible to consume the endless number of [273] small gourds of beer which they drink from morning to night.

The Moaga has only one real meal a day, the evening meal. A large millet cake satisfies the day's hunger. If there is any left over, he keeps it carefully for his morning meal. If there is none left, a frequent state of affairs, he makes do with his zompanrga, crushed millet diluted with water and sometimes eaten with a bit of vegetable fat or a few peanuts.

He rarely eats any rice, and if he has no sagbo, he contents himself with benga and souma.

261 527 It is during the festivals that the Moaga eats his fill. At such times the head of the compound kills a goat, a sheep, or some chickens and has sagbo and fabirama prepared, or beans with copious amounts of karite butter. This is the feast. The members of the family stuff themselves to the point where attacks of diarrhea are inevitable. The results of the attacks are all the more serious in that they are never cared for properly.

263 439 The only seasonings known to the Moaga are kalgo (soumbala), red pepper, okra, and salt. No more than a few years ago, however, before the [251] development of trade in the colony, salt was brought from Timbuktu and Mopti by the Dioula and Yarcé and was so expensive that the Mossi people who lived in the countryside often went for six months without tasting salted food.

241 There is reason to believe that the time is not far off when the Moaga will devote his efforts much more intensively to cash crops, such as cotton, potatoes, peanuts, etc. In this domain, the province chiefs at Ouagadougou have made real progress.

Mogh'Nab' Kawinré (Threshing the Grain of the Mogho Naba)

241 643 782 Sacrifices. For this ceremony, the emperor summons the Mankougoudougou Tengsoba (a descendant of the autochthonous Nioniossé, masters of the land) to Ouagadougou and gives him a

5: Hammond E-5 (1954-1956) 1959
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specially trained non-Mossi personnel, the use of irrigation, fertilizer, and the plow are their most important technological innovations. Despite their difficulty in communicating with the European agronomists under whose direction they work, they soon master these agricultural techniques. Patterns of consumption are also altered, rice taking the place of millet as the staple in their diet. After some initial illness they become accustomed to rice but suspect that it is less nourishing than their traditional diet.

Far more difficult than adjusting to either the new technology or the diet is adaptation to the changed social organization. Trying to ease this adjustment but with an imperfect understanding of traditional Mossi institutions, the project administration has tried to re-create their forms in the area of resettlement.

Despite this, the new colonist finds himself isolated among social forces he does not understand. The attempt to reproduce the traditional pattern of residential grouping is meaningless in the absence of the lineage. Separated from his kinsmen and his community, the colonist is confused by social institutions whose resemblance to those he has known in the Yatenga exists only on the level of form. He does not like or understand being housed with strangers as if they were his kinsmen. Equally incomprehensible is an approximation of the familiar political organization which, ignoring the traditional sanctions of chieftainship, has a former earth custodian, whose supernatural role has traditionally precluded the exercise of political authority, as paramount chief.

Despite the efforts of the European administration to reproduce their structural appearance, the institutions of Mossi society are so interrelated that the change in the organization of economic activity has created new needs which make alterations in traditional institutions inevitable. Rather than permitting the colonists to modify their indigenous social organization to fit these new needs, the social structure rigidly imposed by the Europeans has impeded the Mossi in their efforts to adjust their institutions to the changed situation. The delegation of authority to inept administrative appointees thinly disguised as chiefs and to the older, least adaptive members of the settler communities only complicates the problem of adjustment.

Isolated from their kinsmen and the protection of their ancestral spirits, the colonists miss the emotional and social satisfactions of extended family living as well as the security of an established position in the community in which they were born. Adherence to the traditional kinship organization, with its emphasis on obedience to the elders who have remained behind in the Yatenga, makes marriage at the Niger project almost impossible.

The young men born and raised at the project resent the tradition

423 village in whose territory the bush is located. They belong to all the people of the village, for Mossi chiefs have not set those trees aside for themselves as they did with the néré trees.

222 137 The néré are found in large numbers in Mossi territory, although they are far less numerous than the karité, which literally fill the bush. The ratio must be something like one /497/ néré for every fifteen karité. The néré is nevertheless far from rare, and sometimes ten or fifteen are to be found together, standing not far apart. The néré is easily distinguished by its branches which expand in a fanlike arrangement from a short but elegant trunk. The branches spread out very prettily, in triangular fashion, so the néré blossoms out like a shower of fireworks. Its leaves are no less characteristic than its shape. They are of a dark, oxydized green which contrasts with the superb brilliant green of the karité. The néré leaves are similar to those of the acacia.

The néré is called roga or goaga, doga or doaga in Mossi. It is called soungou in Nounouma and Kassouna, sôla in Sissala. The Nankana call it roga or doga like the Mossi.

The fruits of the néré are long brown pods that grow in clusters on the tree and that contain a yellow substance, sweet to the taste, packed around a sort of very elongated pit. The women gather these 222 423 fruits approximately from March 15 to April 15. The neré trees standing in a field belong to the owner of the field, but the Mossi village chiefs claim ownership to those that stand in the uncultivated bush.

Among the Gourounsi, as we know, the néré that stand in a field, even if the latter is not being cultivated at the moment, belong to the owner of the field, while those that stand in the uncultivated bush surrounding the village belong to all the people of the village.

This points up the difference between a centralized kingdom where the authority of the chiefs is strong, and small independent cantons or villages where it is not.

252 ● 261 Néré is put to many uses. First of all, the yellow meal, including the more solid central part that runs from one end of the pod to the other like a pit, is mashed by the women in millet mortars or in wooden gourds. Once mashed, it is thinned with

252 boiling water and eaten in this fashion. This is an important source
261 of food in times of famine which, when they come among the Blacks, usually come in May, June, and the first half of July. The néré gathered in March and April comes just in time to combat the famine.

/498/ As for the seeds of the fruit, they are removed and set
252 aside before the sweet meal is mashed. They are preserved to make
263 kologo (the Mossi name) or soumbara (the Mandé name), a pungent condiment highly prized by the Blacks. In order to make this, the women boil the seeds, allow them to cool, stamp on them to remove the skin, and wash them carefully at the watercourse. Sometimes the skin is removed by hand. Then they are cooked for 24 hours, and steeped in water for another 48 in a well-covered canari, in the shade, in a damp spot, to rot the seeds. Then they are laid to dry in the sun on a mat for two days, and pressed with the hands into balls of varying size. It is in this shape that the
[435] soumbara is utilized or sold. In Mossi territory, small balls are worth 100 cowries apiece and large ones 300. At Leo, in Nounouma territory, all balls are the same size and worth 100 cowries. In appearance, the kologo is rather similar to that black coloring matter used by French housewives to add substance to the broth. Whenever a woman wants to use some kologo, to add some to the sauce, she pries loose a small piece from the ball with the tip of a knife and mashes it with the crushing stone. She pours the resulting powder into the sauce.

356 Let us note further that the bark of the néré pod is also used, although not for eating purposes. The Mossi and Gourounsi use it to blacken and polish the floor of their huts and clay roofs. The néré bark is seeped in water for one day, and then the water is tossed on the surface to be polished, that has been tamped down carefully first. The floor is tamped again with the water, and then allowed to dry. This is done three or four times, and in the end the clay surface acquires a handsome black or grey polish. It almost becomes a mirror if the procedure is carried out properly.

284 Finally, to close our list of the uses to which néré is put, we
291 have seen that the brown filaments that grow on the bark of the néré pod are used among the Gourounsi to make belts for /499/ the women, or rather cords to hold up the bunches of leaves that constitute the sole garment of local ladies.

222 These pods, of course, are not eaten. They merely serve to
263 make the tô sauce fresh and sour, as the Blacks like it.

[261] The pods[1] themselves are only eaten in times of famine, because they give colic. In addition, they harm the mouth, tongue, and teeth (gingivitis).

In ordinary times, the natives use them medically as a fever remedy. They boil them with pimento and drink the decoction. This is done by the Mossi as well as by the Gourounsi, Bambara, etc.

Tamarind pods are also made into dry balls which are sold at market. They are crudely mashed with a pestle, and then pressed together in cold water into balls of varying size. Whenever one wishes to give the to a tamarind taste, one pries loose a small piece of the ball with a knife and places it in the canari of boiling water where millet flour will be added.

278 Like the Bambara, the Mossi prepare a purging drink with the
757 tamarind pod, either fresh or dried. It is boiled in water, a tiny bit of millet flour is added, and the drink is consumed when slightly warm. This decoction has laxative properties. The Haoussa are also familiar with it, but the Gourounsi are not.

222 To summarize, the tamarind pod has two chief uses among the
137 Mossi and other Blacks of West Africa. It serves to sour and freshen the tô, and it also serves as a purgative.

272 Let us add that Dr. Rançon, in the account of his /501/ trip through Upper Gambia, described the preparation of a tamarind drink for European consumption. The pod is left to dissolve in cold water for three hours, sugar is added, and a sort of lemonade results.

222 The Mossi have rônier in every village. This, as we know, is a
137 variety of palm tree.

"It is the largest palm tree, Borassus flabelliformis," says Dr. Rançon (Dans la Haute-Gambie, pages 139 to 141). "It is easy to recognize owing to its height and characteristic appearance. Its trunk is very long and may sometimes reach 25 or 30 meters. It is swollen in the middle, and its lower and upper parts are much less thick, much more slender. The bark is blackish and bears scars of the wounds left by fallen leaves. The wood, although it looks spongy, is quite tough and hard to dent with a saw. Rônier logs are heavier than water. This is one of the rare woods that do not float. The leaves of a grown rônier are clustered in a thick bunch at the

[1] [i.e. tamarind pods — Analyst]

222 top of the trunk, and they are deeply indented. The trunk never
137 bears leaves except when it is young. The dark green of the leaves and their toughness makes /sic/ them look from afar like the artificial zinc leaves of some theatrical backdrops or weather vanes. The youngest leaves at the top are strongly imbricated and ensheathed, and ivory white in color. They are very tender and yield palm cabbage. The leaves of the rônier only fall off when completely dry.

"The fruits, which are called rône, come in clusters of about forty or fifty. They are the size of a medium-sized melon and very heavy. Their covering is green when they are young, orange-yellow when they are ripe. The large seeds, which are blackish and disc-shaped, or like spheres flattened at the poles, are surrounded with a fibrous, gold-yellow meat which is very watery and very fragrant. Its taste is pleasant, although slightly tinged with turpentine. The [261] natives eat large quantities of it, especially in times of scarcity.

313 "Rônier wood is dense, long lasting, and remarkably tough.
137 502/ Immune to insects and humidity, it is excellently suited to the manufacture of piles, and often used in the construction of bridges and wharves. The male trees alone are used. The female trees can only be used for fencing, for they are hollow and lacking in strength....

222 "In addition to the fruit, the Blacks also eat the roots of the
137 young shoots, the taste of which is slightly astringent and rather un-
262 pleasant. They are eaten raw. The terminal buds of the palms are very tender. They are palm cabbages, less tasty to be sure than those of Oreodoxa oleracea, but nevertheless deserving of recognition. When cut into small pieces 2 centimeters square and well seasoned with oil, vinegar, salt and pepper, they make a very good salad, especially if they were previously soaked for twenty-four hours. This dish is highly prized by Europeans who live in the Sudan. Finally, [263] the rônier yields a fairly abundant sap from which sugar might be
273 extracted. When fermented, it produces a palm wine of inferior quality."

137 It must be added that the fibers of the rônier leaves are also
[285] utilized. The West African Blacks use them to make baskets (as for example in Mossi territory) or cords (as for instance in Upper Gambia).

222 137 Now for the kankanga (plural kankansé; the Bambara and Malinké call it n'toro, the Foulbé guip-bi, and the Nounouma /504/ kaporo). The kankanga is the native fig tree of West Africa. Its fruits are none other than figs, not as good to be sure as those eaten in Europe, but figs nevertheless. The Mossi, as well as the Gourounsi, Bambara, etc., usually eat these figs as they are. There are ripe ones to be found at all times of the year, and one plucks them at will. 252 261 In times of famine, instead of eating them in this fashion, one allows them to dry in the sun and then mashes them on crushing stones (among the Mossi) or in small mortars (among the Bambara). They are thus made into a sort of meal which is boiled and which serves as a substitute for millet flour. At such times the Mossi also eat the leaves of the kankanga. They cook them in boiling water and add salt.

As for the Gourounsi, sometimes they eat the figs fresh, and 252 sometimes they prepare them for their sauces. In the latter case they boil them, cut them to pieces, and dry them in the sun. When the pieces are quite dry they are laid aside, and whenever needed one of them is mashed, reduced to powder, and added to the sauce.

222 137 Now for nobora or noboga (n'kouna in Mandé, kountan in Khassonké /Kasonke/, hèdè in Foulbé and Toucouleur, kounguié in Sarakolé, salo in Nounouma, kansalo in Kassouna).

The nobora is a kind of wild plum tree. Its fruits ripen from the time when millet is sown until the time when it reaches a height of 80 centimeters, that is to say, between May and July.

273 The fruits of the n'kouna are either eaten fresh or made into a sort of drink called noborame in Mossi, n'kounangui in Mandé, n'diam hèdam in Foulbé. In all three tongues, this means "nobora (or n'kouna) water." This drink is known throughout the Sudan.

In order to prepare this drink, the fruits are placed in water after being pricked with a small piece of wood to let the juice run, and they are left there for twelve hours. At the end of this period of time, they are removed and the water is boiled for a /505/ quarter of an hour. Once this is done, one takes some of the residue left at the bottom of the canari in which dolo is made, and puts it in the jar containing n'kounangui. The liquid is allowed to rest for one night. In the morning, the drink is gaseous and ready for consumption. It is not as strong as dolo.

222 137 come, and they are not used to prepare any sort of drink.

The n'saba is found almost everywhere in West Africa, but grows scarcer toward the north. It is found in Mossi and Gourounsi territories in very small numbers.

314 The Dagari, who live farther south than the Gourounsi, gather the caoutchouc from the n'saba lianas and make wads with it for the tip of the sticks used to beat their tom-toms. The Gourounsi griot purchase these sticks from the Dagari. The Mossi and Gourounsi do not themselves gather the n'saba caoutchouc.

In the south this liana is used to make cords, but this is not done among the Mossi or Gourounsi.

222 137 ●261 252 In addition to the plants we have just mentioned and which are utilized at all times, there are others whose products are used almost exclusively in times of famine. Such are the konkouira, sabatouli, silikoré, etc.

The konkouira is a big tree whose Mandé name is n'zéfé. Its leaves are gathered when they are beginning to grow when they are still quite tender. They are mashed in a small mortar with a pestle, and then placed in water for two hours. Then they are worked into balls, with the addition of millet flour. A canari is filled with water and put on the fire /508/, and then twigs are laid across its mouth, parallel to each other, to form a grill on which the konkouira balls are placed. In order to ensure thorough cooking, the balls are covered with an overturned gourd which encloses them and prevents the steam from escaping too rapidly. The balls are steamed in this fashion for one hour, and then they are ready to eat.

These leaves are never eaten straight but always with millet flour, and they really serve to stretch the flour supply. If they were eaten straight, they would cause colic. In any case they cause hiccups (gounsounkouira in Mossi). They are therefore more a food for times of famine.

The silikoré or kalanianga (both are Mossi names) is a small thorny bush that grows around trees and bears very small fruits. The women gather those fruits during the rainy season. They mash them in a small trough and then boil them in a canari. This first water is discarded, and the fruits boiled a second time. Again the water is discarded, and the fruits are washed in cold water. Karité butter and salt are added, and the mixture is eaten. The silikoré are used

222 chiefly in times of famine, but occasionally at other times also.
137 The silikoré fruits are not eaten among the Gourounsi and Bam-
261 bara.
252 Gonsé is called sofarangoni in Bambara. It is a shrub, the height of a man, that yields kéména. The latter is a pod containing small flat beans of a sort, very thin, that ripen at the time of the millet harvest. These /beans/ are boiled twice, and the water is discarded both times. Then they are washed in cold water and boiled again, for the last time, in a canari covered with a straw lid. Once this is done karité butter is added, and the mixture is eaten. Kéména
[435] is sold at market ready made. A handful is worth 5 cowries (1/2 centime). Kéména is also mixed with /true/ beans and either eaten or sold in this fashion.

Lamboye is called béré in Bambara, guidili in Peuhl. It is found almost everywhere in the Sudan. Its fruits, or rather seeds, are eaten only in times of famine. They are round, very /509/ tiny, and they ripen during the dry and warm season. They are gathered, laid out in the sun, and then crushed in a small mortar to break the outer membrane. Once this is done, they are soaked in water for eight days. This water is discarded, and the seeds are washed twice. Then they are boiled, salt is added, and they are eaten. This is done only in times of famine. These seeds are poisonous, as we can see, and would be toxic if they were not submitted to these various processes.

222 Sabatouli (bembé in Bambara and Sòninké) is a tree whose fruits
137 ripen one month after the first rains (that is, in May). The fruit is very tiny, no larger than a grain of maize. One eats it as it comes, when passing by or clearing land in the bush, or else one takes it to the village children. Nothing else is done with it. Sabatouli is found almost everywhere in the Sudan.

Vâka is a tree which is called goumou or goumbou in Bambara. The flowers of this tree, which are red, are used to make sauce when there is no gombo left. It is called fofo in Nounouma and Sissala, kafro in Kassouna. Its fruits are not eaten.

We overlooked the jujube tree above. It is called mourouga in Mossi, n'tomono in Bambara, gouésso in Nounouma and Kassouna. The Mossi eat the fruits only when traveling through the bush. The Gourounsi do not eat them at all.

222 137 Let us mention also kankalra (lenga in Mandé), whose leaves are eaten by the Mossi.

We have just reviewed the trees and shrubs whose produce is utilized by the Mossi. We must still say a word about mushrooms, wild roots, and wild fodder.

Mushrooms are called goudou in Mossi, dakon in Nounouma and Kassouna, kon in Sissala. They grow in the Mossi bush during the winter season, as they do in Gourounsi territory and incidentally throughout West Africa, and they are gathered by the women. Two kinds are distinguished, the /510/ termite-nest mushrooms (yaoré-goudou in Mossi, from yaoré, "termite nest," and goûdou, "mushroom") and the mushrooms that grow among refuse. The latter are called niandara-goûdou, meaning "straw mushrooms," because they grow chiefly under old discarded roof thatch. These mushrooms taste better, but those on termite nests are bigger.

252 The Mossi cook mushrooms in karité butter, mash them in the butter, and eat them. They also use them to make a sauce for the sarabout to which body is added with beans, cooked separately and also mashed. The sarabout (Mossi name for tô) is eaten after dipping in the bean-and-mushroom sauce.

Gourounsi women boil the mushrooms and then leave them to dry on the soukala roofs. They take a handful or two a day for their sauces. To this end, they boil the mushrooms again without mashing them and add soumbara and salt. Mushrooms are never served as a separate dish among the Gourounsi.

222 137 Let us proceed to edible roots.

Vidiba is a sort of wild onion called fanto by the Bambara, Sarakolé, and Foulbé.

261 252 The Bambara use vidiba leaves to make sauce, but they do not eat the onion itself because it is poisonous. The Mossi do likewise, except in times of famine. At such times, the onion is rubbed with sand until the black membrane is removed, and then it is copiously washed. Then it is boiled in a canari filled with water to the brim and covered, and the cooking is maintained until all the water has evaporated. Then ashes are gathered, strained, and added to the contents of the gourd. The mixture is stirred with a piece of wood, and then the vidiba is removed, cut to pieces, and eaten.

222 137 261 Séba is a kind of long, poisonous, black turnip which is eaten only in times of famine and after protracted cooking.

Seba and vidiba caused the death of many people during the last Mossi famine by giving them dysentery.

137 231 /511/ As for wild fodder found in Mossi territory, there is first of all kénibédo, that grows in bunches 30 centimeters high in damp hollows. Its leaves are rudimentary. It is severed 20 centimeters from the ground and stored during the dry season.

Then there are the fodder plants belonging to the papilionaceous family, densa and youbenga. The tiny stem of densa or youbenga is not severed from the plant itself, which reaches a height of 0.30 or 0.40 meter in both cases. Horses eat them either green or dry, indiscriminately.

137 314 283 Finally, let us say a word about souga, a sort of wild hemp called thus by the Mossi. The Nounouma call it boupo, and the Kassouna bénédévio. It is found only in certain parts of Mossi territory, but it grows throughout Gourounsi lands. Its bark yields very tough white fibers which the natives use in the manufacture of rope, string or thread for fishing implements. The bark does not keep through the dry season, so it is reduced to fibers during the rainy season. The fibers, on the other hand, can take the most intensive dryness without deteriorating. Souga is not cultivated.

222 433 We are now finished with Mossi gathering activities. They have a certain importance, as we have just seen, the same one on the whole as in other Sudanese populations. They are infinitely less important than cultivation, of course, but only slightly less so than stockbreeding, and they must be placed on the same level as the hunt. They are far more important than fishing or arboriculture.

245 433 The latter deserves no real mention. It hardly exists among the Mossi. It is limited to what we described earlier about the rônier and to the planting, here and there, of a few papaw trees.

433 In short, cultivation comes first, with stockbreeding trailing far behind, then gathering and hunting on the same level, then fishing and finally arboriculture.

010 /512/ Industries flourish among the Mossi. We shall review one by one, in detail, the various trades they exercise.

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Here we get an average of 144 persons per family, 15 persons per compound, and 6 persons per household. This gives 2 or 3 households per compound and 9 to 10 compounds per family.

Finally, here are some figures obtained among the Mossi in the northern part of the /Ouahigouya/ circle /a circle is an administrative district/.

Villages	Compounds	Persons	Average per Compound	Observations
Boulzoma	1	39 (1)	39	(1) 7 households
Aoréma	50	672	13	
Bogoya	29	379 (2)	13	(2) 64 households
Yabonsoro	37	494 (3)	13	(3) 74 households
Bagayaloro	14	290	21	
Barélogo	17	317	19	
Lilligondé	12	177	15	
Rikou	33	486	15	
Dinghiri	59	725	12	
Dinghila	44	362	8	
Irigué	17	94	6	
Bahn (Mossi)	3	54	18	
Pogoro	38	334	8	
Ninighé	7	75	11	
Séghé	8	111	14	
Tibo	19	228	12	
Totals	388	4, 837	12 to 13	

Here we have only 12 or 13 persons per compound (and 6 per household). This shows an evolution of the Mossi family of Yatenga toward /227/ a more disintegrated form, which we shall discuss later when we mention the exceptions.

If we summarize the preceding statistics, we obtain the following table.

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Locations	Families	Compounds	Persons
Diogoré, etc.	43	179	5, 248
Oula, etc.	32	127	3, 313
Koussouka	24	228	3, 456
Northern part	?	369	4, 609
	?	903	16, 626

This gives us on an average 18 to 19 persons per compound and 121 persons per family (1).

1. This figure of 18 to 19 persons is an average one. Actually, there are some Mossi compounds which contain only 3 persons and others which boast as many as 100. To give a better idea of the matter, I shall provide below a numerical breakdown of the village of Diessiré (canton of Léba) where there are 286 persons and 15 compounds, or an average of 19 persons per compound. In reality, no one compound holds exactly 19 people.

Compounds	Households	Persons
First compound	4	24
Second compound	3	18
Third compound	1	6
Fourth compound	2	11
Fifth compound	4	23
Sixth compound	3	17
Seventh compound	1	5
Eighth compound	2	12
Ninth compound	2	12
Tenth compound	1	6
Eleventh compound	2	12
Twelfth compound	14	81
Thirteenth compound	3	18